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Liberty

NOT THE DAUGHTER BUT THE MOTHER OF ORDER — PROUDHON

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"For always in thine eyes, O Liberty!
Shines that high light whereby the world is saved;
And though thou slay us, we will trust in thee."
JOHN HAY.

On Picket Duty.

France is not herself without treason. Dreyfus may be a thing of the past, but a new traitor has been found (or manufactured by the general staff), and the "patriots" are happy.

The State of New York now has a law which specifically prohibits the offering of bribes to labor-union leaders, making it a criminal offence so to do. The next step in legislative idiocy will doubtless be to penalize the tipping of waiters. Why do we not hear a shout of delight from our friends the communists? Can they not see that the logical outcome of this species of legislation is the abolition of payment for services rendered, the abolition of private property?

A wealthy Chicago woman has been caught shoplifting. The Boston "Herald" thinks she cannot be a kleptomaniac unless it can be shown that she would have stolen in the presence of a policeman. This is not necessarily so. It does not require an alienist to observe that insane people often exhibit an extraordinary amount of shrewdness. Kleptomania is doubtless a euphemism that would spell theft if the thief were poor and without social standing; but the sanity of this woman is not proven by contending that a person must be totally oblivious of the consequences of his acts in order to be insane.

The supreme court, having economically waited until John Turner was safely in England, has at last decided that he should be deported. The court is unanimous, and so the constitutionality of the law is fixed, as was almost inevitable, although the New York "Evening Post" points out the futility and "fatal weakness" of the law, since "it is aimed at a state of mind rather than an overt act." On the whole, the advertising given to the ideas of people who believe in free speech, and the discussion aroused by the detention of Turner and by the people who came to his defence, have been a distinct gain to the cause of freedom, for all of which the action of the government is primarily the cause. Thus does the great, blundering thing usually defeat its own plans.

A lieutenant-colonel in the regular army has been officially called to account for failing to keep a promise of marriage with a young lady. Why this sudden burst of virtuous solicitude on the part of the war department? Why did it not champion the cause of those Filipinas who, when some regiments were returning to the United States, accompanied the soldiers to the ships, naturally expecting to be taken on board? They were left behind, although they were not merely "engaged," but had been taken as wives, in good soldier fashion, and could see no reason why they should be separated from those whom they supposed to be their husbands. In this one case, apparently, the officer is subject to more restrictions than the private soldier. For all of which, let it be hoped, the latter is truly grateful.

In the first issue of "Freeland" (published at 816 Broadway, New York City), Mr Horr, the editor, explains why he is not an Anarchist. The explanation is not likely to satisfy any critical reader. It tells us, after a fashion, not why Mr. Horr *is* not an Anarchist, but why he does not *call* himself one, which is a very different question. One of the reasons, declared to be particularly strong, is that "Anarchism expresses the idea of the absence of all invasion, a condition that will in all probability never be realized." The term expresses no such idea. It expresses the theoretical negation of the right to invade, the intellectual denial of all archistic claims, rather than the absence of invasion in fact. The existence of invasion in any degree cannot affect the soundness of a doctrine, of a philosophy of social and political organization. Again, we learn from Mr. Horr that the Anarchists' preaching and practice involve "the usual anachronism." What anachronism, pray? What does the phrase mean, anyway? Mr. Horr prefers the term anticratism as a label. Well; that term will not arouse "a storm of opposition," nor even a murmur, but neither will it arouse interest, and to a reform that is fatal.

Since the government is going to try to put all the "quack" doctors out of business by issuing fraud orders against them and withholding their mail, the vigilant daily newspapers (vigilant whenever their pockets are touched) are beginning to fear that the post-office department may consider any advertising doctor to be a quack. If such be the construction put upon the matter, a very prolific source of revenue will be cut off from the aforesaid daily newspapers; hence their sudden fear that the proposed censorship might not be a judicious one,—especially as all newspapers carrying the advertisements of the quacks may become likewise unmailable. The New York "Times" is even bold enough to say that, while the purpose of a general censorship of the advertisements in the newspapers of the country is admirable, "its execution involves the settlement of innumerable questions in which there can be a wide difference of honest opinion," and adds: "The trouble is to determine where to draw the line." But this is ridiculous. Questions are never "settled" by a censorship. The settlement is made elsewhere and otherwise, as even the temerarious post-office department may discover after awhile. The "Medical Journal" would like to see the idea carried out,—would like to see all newspapers with medical advertisements debarred from the mails. It is needless to call attention to the fact that that virtuous periodical does not insert such unholy things as the advertisements of heterodox doctors; and, of course, no one would ever suspect that it receives any financial remuneration for puffs of "regular" physicians and surgeons which appear as reading matter.

The Ancient Russian Mariner.

[Milwaukee Sentinel.]

It was an ancient mariner
Who stopped a "Journal" cub;
"Unhand me!" the reporter said,
"Thou art a fresh old dub!"

"I fear thee, ancient mariner!"
The young reporter said:
"Methinks I hear the merry buzz
Of drivewheels in thy head!"

"I am a ghost," the sailor said
In accents strange and low;
I sailed from old St. Petersburg
About a month ago.

"Snug in our strong torpedo boat
For ten long days sailed we;
We were the worst that ever burst
Into the Yellow Sea!

"And when we struck the Yellow Sea
We went upon a drunk—
The Japs attacked us savagely
And straightway were we sunk!

"Upon the bottom lay our boat;
Happy? Well, I don't think!
Water, water everywhere
And not a drop to drink!

"When we were tired of staying sunk,
We rose with might and main,
And then the Japs would rally round
And sink us once again!

"Thus were we sunk, my lad, about
Three dozen times, I guess;
First by the Japs and then by the
Associated Press!

"And Hearst, he sank us fifteen times
With much red ink and gloom,
So I have journeyed here to haunt
His presidential boom!"

Liberty.

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"In abolishing rent and interest, the last vestiges of old-time slavery, the Revolution abolishes at one stroke the sword of the executioner, the seal of the magistrate, the club of the policeman, the gauge of the exciseman, the erasing-knife of the department clerk, all these insignia of Politics, which young Liberty grinds beneath her heel."—PROUDHON.

☞ The appearance in the editorial column of articles over other signatures than the editor's initial indicates that the editor approves their central purpose and general tenor, though he does not hold himself responsible for every phrase or word. But the appearance in other parts of the paper of articles by the same or other writers by no means indicates that he disapproves them in any respect, such disposition of them being governed largely by motives of convenience.

Spencer as His Own Critic.

Among the many extraordinary things in Spencer's "Autobiography" are two or three specimen reviews by the author of his own books. The professional or pseudo-professional critics, he found, did not know their business, or were too indolent and careless to do it properly. "Social Statics," certainly an epoch-making work, hardly attracted any attention. "No analytical account of the book appeared, and, as usual with books of the kind, readers were left to find out its nature for themselves."

Mr. Spencer, in order to show the incompetent critics "how to do it," proceeds to sketch out such a review of Social Statics" as might have been written by a thoughtful member of the tribe who had honestly read the book through and given due thought to its arguments. It is not my purpose to examine this "hypothetical review" in a general way. One of its features, however, is of great and special interest to readers of Liberty.

I refer to Spencer's remarks on that famous and thoroughly Anarchistic chapter, "The Right to Ignore the State," which he omitted from the later revised editions of "Social Statics" without a word of direct explanation, and the doctrine of which was tacitly denied in "Justice." In this imaginary review Spencer takes occasion to point out the alleged fallacy of the argument in that chapter—to show that the principle of equal liberty does not involve or lead to the recognition of the right to ignore the State. Here is the passage which concerns us in full:

> Unquestionably Mr. Spencer has "the courage of his opinions"; for in a chapter entitled "The Right to Ignore the State" he actually contends that the citizen may properly refuse to pay taxes, if at the same time he surrenders the advantages which State aid and State protection yield him! But how can he surrender them? In whatever way he maintains himself, he must make use of sundry appliances which are indirectly due to governmental organization; and he cannot avoid benefiting by the social order which government maintains. Even if he lives on a moor and makes shoes, he cannot sell his goods or buy the things he wants without using the road to the neighboring town, and profiting by the paving and perhaps the lighting when he gets there. And, though he may say he does not want police guardianship, yet, in keeping down footpads and burglars, the police necessarily protect him, whether he asks them or not. Surely it is manifest—as indeed Mr. Spencer himself elsewhere implies—that the citizen is so entangled in the organization of his society that he can neither escape the evils nor relinquish the benefits which come to him from it.

Spencer the critic is wrong, and Spencer the author is right. The former wrote without due thought upon the arguments of the latter, and especially without full realization of the far-reaching implications of the law of equal freedom.

It is true that a man who lives and works among his fellows cannot surrender *all* the supposed advantages of the State. Mr. Spencer the critic is successful in showing that some advantages he will continue to enjoy in spite of his condition of voluntary outlawry. But what a jumped-at, illogical, and violent conclusion it is that, because of this fact, the voluntary outlaw may be compelled to pay, not only for these *incidentally-conferred* advantages, but for all the other alleged benefits of the State!

On the critic's own showing, a man *has* the right to refuse to pay for advantages which he *can* relinquish. He can say to the State: "Instruct your policemen, soldiers, firemen, etc., to let me severely alone and to respond to no call for help in case of assault, invasion, fire, or any other misfortune." Let me commend to the critic these words of the author in the chapter under review: "If every man has freedom to do all that he wills, provided he infringes not the equal freedom of any other man, then he is free to drop connection with the State—to relinquish its protection and to refuse paying toward its support. It is self-evident that, in so behaving, he in no way trenches upon the liberty of others; for his position is a passive one, and while passive he cannot become an aggressor. . . . He cannot be coerced into a political combination without a breach of the law of equal freedom; he *can* withdraw from it without committing any such breach; and he has therefore a right to withdraw."

Now, is a man who refuses to pay for incidental advantages he has not solicited an aggressor? Is it a breach of the law of equal freedom to withdraw from a combination that, in working for itself and pursuing its own benefit, indirectly benefits one who is perfectly willing to forego the blessings of the uninvited beneficence?

The argument of Spencer the critic demands revision of the formula of equal freedom. Let me attempt the needful correction: Every man has freedom to do all that he wills, provided he infringes not upon the equal freedom of any other man, and provided further that no one confers upon him benefits which he cannot wholly surrender while remaining a producer and trader. Would this version have satisfied the author Spencer?

Furthermore, if the right to ignore the State be denied for the reason assigned, has an individual the right to withhold proper contributions from neighbors who, individually or collectively, benefit him by caring for their own interests? If my neighbors hire private watchmen, they benefit me indirectly and incidentally. If my neighbors build fine houses or cultivate gardens, they indirectly minister to my pleasure. Are they entitled to tax me for these benefits because I cannot "surrender" them? It is unnecessary to multiply illustrations: the point is clear.

In one of his letters to an American disciple, Spencer called Huxley a blackslider and charged him with surrendering the whole evolutional position in maintaining that the ethical sentiments of men were at war with the cosmic process. The passage I have quoted from the imaginary review reduces the principle of equal liberty to sheer nonsense—repudiates and abandons it completely. The argument is lame, superficial and trivial. I can imagine what the author of "Social Statics" would have said if a reviewer actually had attacked the logic and position of the chapter on the right to ignore the State!

There were many crudities of thought and style in "Social Status," but the chapter which Spencer subsequently suppressed was one of the soundest and least vulnerable in the book. Spencer's surrender of that part of his political philosophy remains an amazing fact. It involves the repudiation of the principle of equal freedom.

S. R.

A Non-Decimal System of Counting.

When the public learned that Spencer had made (contingently) provision in his will for opposing the introduction of the decimal metric system of weights and measures into England, a great many people, including even some of the dead philosopher's admirers, thought that he had made a great mistake. The ground for this supposition lies in the fact (which has only to be stated to be admitted) that the decimal system of weights and measures, as now used in a majority of the civilized countries, is immensely superior to the antiquated and clumsy system in vogue in England and America and their colonies (England and Australia not even having a decimal monetary system). Spencer himself even admitted this. But all this does not prove that ten is the best base of numeric notation. In fact, it is very easy to prove that there are several other such bases which offer many advantages over ten. Spencer favored twelve for a radix, because of the large number of factors which it contains, thus, in his opinion, rendering it more serviceable than any other.

Elaborating this idea, Mr. Robert Morris Pierce has written an essay* which will give the student many valuable data and aid to a clearer conception of several other possible radices. Ten, it is pointed out, is divisible by only two numbers besides itself and unity, and to quarter it produces a fraction, which, as every one knows, is very inconvenient in practice. How often one wishes to halve and quarter and even eighth a quantity, and, if the price of it happens to be a nickel, dime, quarter, half dollar, or dollar per unit (as is more frequently the case than not), what an impracticable thing the subdivision becomes!

All this would be obviated if the base were eight instead of ten, although with a smaller radix than ten the proportional amount of

* "Problems of Number and Measure," by Robert Morris Pierce. Published by the author at 15 West Eighteenth Street, New York.

labor in computation becomes greater. With sixteen, however, it is at once evident that a vast amount of labor would be saved in computation, while fractions would be absent even down to four subdivisions by two. Then of twelve we can take one-half, one-third, one-fourth, and one-sixth without having a fraction.

Mr. Pierce gives examples of what he terms the "octonal," "denal," "duodenal," and "sexidenal" systems in parallel columns, with decidedly disastrous effect upon the "denal." It will be seen at once that, with any radix higher than ten, a new terminology becomes necessary. Mr. Pierce has not attempted to supply this in the graphic form, but he has suggested a verbal terminology up to a certain point, the continuation being obvious and simple. This nomenclature seems rather foreign and fantastic at first sight, as all purely artificial verbal creations must seem; but no doubt they would rapidly become familiar to us once we were using them. If not, let somebody invent a better. Like all inventions, however, names in this case would undoubtedly come naturally as soon as the graphic signs came into use.

The subject is a deep and important one, which will some day force itself upon the world for consideration; and Anarchists will not be likely to be the last ones to welcome such a significant and far-reaching reform. The decimal system is so firmly entrenched in some departments of numeric notation, however, that it will probably be a long time before a dollar will contain, instead of 100 cents, either 64, 144, or 256. C. L. S.

The Converters of Mayor Jones.

Some years ago I heard Benjamin Fay Mills, before a meeting of the Whitman Fellowship, in Boston, tell how he "converted" Mayor Jones, of Toledo, into a Whitmanite. It was a very picturesque tale, the scene of which was laid in Jones's home, with Mills sitting up into the early morning hours reading Whitman into the unwilling ears of Jones, until the latter went to sleep. The next time he visited Toledo, he found Jones quoting Whitman in his political speeches and holding family services with "Leaves of Grass" at home. Later, I heard Mills repeat the story, with slight variations, before another audience, and I took it for granted that, since Benjamin Fay had corroborated himself, as it were, the facts had been correctly reported.

Imagine my surprise, then, when the "Whim" for May appeared with a new story of this remarkable conversion, this time the claimant for honors being one of the editor's of the "Whim,"—Ernest Crosby, presumably. The gospel according to Crosby locates the scene on "the top of a high mountain," near Lake George, whither Jones had been enticed, and Crosby poured a sort of sermon on the mount from Whitman's poems into the victim. It is true, Crosby does give Mills credit for being one of the conspirators, in which he shows greater magnanimity than his rival; but it was Crosby who, "a few months later, found that Jones was quoting Whitman on all occasions."

And now I am beginning to wonder who will be the author of the next story of the Saint-Paul-like conversion,—who will next demand a share of the glory (or the responsibility, as it may yet prove to be) of this miraculous achievement. I am forced to suspect, too, that there may not be glory enough to go around.

C. L. S.

Is It Wise to Lie?

To the Editor of Liberty:

Some days ago I sent you a copy of my letter to the "Times" in regard to the little girl who lied. I have just seen Liberty for March, and am sorry to see that *you* have fallen into a predicament by making an unwarranted assumption.

You put the question in this form: "Did the girl injure the panic-stricken women by lying to them and thus saving their lives?" The fallacy of the question as here stated is in the assumption that the lie saved the lives; similarly the little girl assumed that the people in the house would act unwisely if they knew the truth, therefore she lied. This is the excuse which authority always makes for censorship: the truth is dangerous. But even granting that the lie did save the lives, an occasional or isolated good result does not ethically justify conduct which in the greatest number of cases has bad effects.

Besides, unless the doctrine of evolution is based on false premises, it would have been better that the people in the house should have died as a result of being told the truth, than that to lie to people in danger should become an established rule of conduct. When enough people die through panics, those who are left will have sense; but people who are continually kept in ignorance will never learn anything.

Sincerely yours,

A. C. PLEYDELL.

52 William St., New York, April 15, 1904.

[Whether or not the lie saved the lives of the people is beside the real point which Mr. Pleydell raises. What he terms "the fallacy of the question" can be omitted (if the newspaper accounts were not true) and the ethical problem remains unchanged. Since the lie cannot be shown to have injured the people, it cannot be maintained that they were invaded; if they were not invaded, the girl's action was not "wrong." Besides, the girl did not act with authority or force, for the truth was not suppressed, in the sense that a government censorship suppresses it,—the untruth was merely offered, the women being left perfectly free to accept or reject it; and therefore Mr. Pleydell's anology fails. While Liberty admits that, in the main, it may be expedient to tell the truth, it does not hold that a rigid adherence to any standard of conduct, however scientific, is essential. In this instance, it was meant merely to ridicule the hopeless blundering of those moralists who have no rational standard of "right" and "wrong." To recognize the law of the survival of the fittest does not make it invasive (however unwise it may be) to protect the unfit.—EDITOR LIBERTY.]

Three lines in the daily press suffice to state a fact that might well make a philosopher think in full-page "scare" heads. The news referred to is from Albuquerque, New Mexico, where Judge Baker, of the United States district court, has issued an injunction against private conversation. This is an epoch-marking order, because it denies not merely the right of free speech in public (which denial has now become an old story and is taken for granted in this country), but also the right to converse privately. It matters not that the persons enjoined are strikers, for, if a judge can legally so enjoin *any* person, he can legally so enjoin *every* person. This decision is not only far reaching—it is all embracing. It need not stop short of a universal injunction of silence against all people who do not favor the railroads and the trusts. But there are still one or two things to be reckoned with, before universal silence can be successfully enjoined; and Judge Baker has set a danger signal.

John Hare, when speaking the lines of a play, is incomparable; but John Hare, posing as a reformer and pleading for a national theatre endowed by the State, exhibits a faith in governmental meddling in matters of art that is little less than puerile. He calls attention to what has been done in other countries than his own (England), but he need look no farther than Germany to see the debilitating effects of imperial supervision upon art in every form. It ought to be apparent to everyone that, in a subsidized theatre, there is produced only what, generally speaking, is approved by the ruling power. It cannot be otherwise. And is there any indication that what Mr. Hare calls "the noblest traditions of the British stage" would be upheld by the petty official whom Mr. Balfour might see fit to instal as the manager of the governmental playhouse? Politics and art can never go hand in hand, and Mr. Hare, if he wishes to avoid making himself ridiculous, should stick to his prompt-book.

The most important incident so far in the Russo-Japanese war is the death of Verestchagin, for his war pictures—depicting the horrors and the suffering caused by human combat, rather than the military glory and pomp displayed by the French war artist, Detaille—have had no small influence upon the public mind in favor of peace. Doubtless he was in quest of "material" for a new painting when he was lost with Makaroff. It seems somewhat strange that he should have been a guest on a Russian battleship when we remember that the Russian government refused to let his war paintings be exhibited in the Russian section of the Paris exposition because his pictures were true to life and, therefore, did not have a tendency to inspire a love of war in the beholder. The originals of such subjects, however, are produced only by governments, and so the artist had to go where the materials were to be found.

Mr. Julius Hopp, whose address is 203 East 114th street, New York City, invites the coöperation of all those who are interested in "carrying to the masses the beauties that lie latent in the treasuries of dramatic art," his object being "to produce on Sunday afternoons plays of modern tendencies as well as classical dramas, before an audience consisting mainly of the intelligent and progressive proletariat." The scheme is worthy of encouragement, but the season chosen for the launching of the project is unfortunate. At this time of year the proletariat, intelligent and unintelligent, progressive and non-progressive, is much more concerned in an attempt to get some fresh air on a Sunday afternoon than he is in any sort of performance given in a city

theatre. If the plays can be given *al fresco* in Bronx park, there may be some show of interest before autumn; otherwise, the effort must be considered as ill-timed.

The university at Gothenburg, Sweden, is a co-educational institution, and two students—Mr. Palmer and Miss Garling—have contracted what is called a "conscience" marriage, or, as the press despatch says, one without legal ties. The girl has been promptly cut by her family, and the rector of the university has hastened to declare publicly that the action of the young couple is "offensive to society." There is nothing so terribly startling about this, for it has happened before, even in this country. The refreshing part of the incident, however, lies in the fact that it has led four hundred of the students of both sexes and several university teachers to protest against what they call the rector's "unjustified interference." Could such a public expression of opinion ever come, in these days, from a like body of people in this country? It is not likely.

Very vigorous and ostentatious measures have been taken recently by one of the transatlantic steamship companies to prevent professional gamblers from taking passage on their vessels. This has been done because passengers refused to heed the warnings of the signs posted on the steamers by the company, and continued to gamble with the professionals. Whereupon the Brooklyn "Citizen" is led to remark, with surprising perspicuity, that "no doubt some will still manage to get aboard in various guise and will fleece those who deserve to be fleeced." But there are myriads of people still who cannot see why those innocent passengers with a *penchant* for gambling, who feel perfectly competent and are quite willing to pit themselves against professionals, should not be protected by being deprived of the opportunity to lose their money.

Dr. Gore in the "Westminster Review" has been saying some very naughty things on morality, and the moralists are after him tooth and nail. He has even gone so far as to say that there is no evil, because the universe is perfect. It must not be inferred from this that Dr. Gore has enunciated a profound truth, or that he sustains his statements with faultless logic; but he does say that there is no distinction between a "moral" and an "immoral" act, which shows that he has seen a glimmering of the truth. However when he prates about this being "a sound basis for the much-desired government by love," we are relieved from concluding that we have discovered a new egoist philosopher. Dr. Gore has studied Darwin with some profit; it would now be not a bad idea for him to take up Nietzsche.

It should not be overlooked that, in the paragraph criticizing Mr. Byington's article, the term "law" was used according to his second definition rather than his first. Less confusion of terms is likely to result, if the second be adhered to, since the power of government is, in the conception of people ordinarily, behind anything that is labeled "law." One does not have to be a believer in "millennial men" in order to observe that public sentiment, when a statute law is in disfavor, adopts the plan of ignoring it rather than of forcibly preventing its enforcement. People seem unconsciously to recognize that passive resistance is generally more expedient than overt action.

State Socialists, unaccountably, do not seem to be particularly hilarious over the vagrancy laws recently passed in some of the southern States. Any man not employed is seized by the government and his services as a laborer are sold. This is paternalism carried to its logical conclusion. Of course it is slavery pure and simple; but, since it is aimed at the lazy negroes of the South, nobody but the class affected seems to complain. It is only an emphasis of the "right to work," so much vaunted by our collectivist friends; and what, indeed, can more fitly emphasize the "right to work" than a denial of the right to refrain from work?

That Article on Laws.

To the Editor of Liberty:

So far as I can see, my propositions about laws will survive being demolished at the rate at which you begin. Do you mean, in your first sentence, that it is desirable to have no laws? If so, the proposition has some novelty, and would be worth expanding and arguing. If "*some* laws can be enforced only by violence," it does not follow that "keeping certain laws" and not thus enforcing them is an impossibility; it is only necessary that the "some" and the "certain" be not the same laws. "Mr. Byington's proposal to make the enforcement of law by violence itself a violation of law seems to complicate matters unnecessarily," you say; but this is what has always been the proposal of all who have called themselves Anarchists, though they have differed as to whether the sense should be "enforcement of any law" or "enforcement of some law." You say that I have "not proved the necessity for a law that ought not to be enforced—by violence, if necessary." Nor have I asserted it; so I don't have to prove it. I wouldn't much mind saying it, perhaps, but I would rather find out what is thought of what I did say before I complicate the matter by bringing in other issues. You say that my "simplest and clearest solution" (which was stated thus: "to say, We will hold it legitimate for the attacked party to use force in resistance to force, but not for the assailant to use force against the defensive force of the attacked; and we will not countenance any use of force on either side when we find much difference of opinion as to which side our rule would favor") is not simplest and clearest, and you prefer "saying at once that we shall not hold it legitimate for any one to aggress, the right of self-defence following as a corollary." You will see that your statement and the first half of mine are practically identical; the difference is that you omit to mention the case where it is debatable who is the aggressor. This omission doubtless makes it simpler, but hardly clearer, at least to one who remembers the existence of differences of opinion. But, since in your next sentence you defend the Anarchist jury system, you must be in practical agreement with me on this point that you leave unexpressed. As to the clumsiness of the jury system, that was not part of my case; I mentioned it by the way as a fact not disputed; I do not yet see the grounds for hoping that it will be got rid of. The reason why juries are so much used now, I take it, is in great measure the dominance of red tape and conservatism. Anarchism will of course weave its own new red tape, but it will begin by cutting a lot of the old, and it will give great opportunity to future cutters whenever cutting is profitable; so there will surely be much more opportunity to avoid the expense and trouble of juries than now. As to the abolition of all oppressive laws, I was not disputing the prospect of such abolition, but asking how we were then to prevent the growth of new oppressive laws; this question you leave unanswered, except so far as you imply that you agree with me. But your agreement with me doesn't go far when you say, "Thus the anomaly of being obliged to use violence in preventing a man from enforcing a law is one that will probably never be witnessed." It is witnessed almost daily now at least; a large part of the duty of sheriffs and police is to use violence in preventing people from enforcing such laws as the government does not like. Your happy time coming, when nobody feels tempted to regulate some one else's affairs and has to be restrained by the thought of what will probably be done to him, is evidently a sort of millenium. I always insist that I know nothing about millenial men; all my plans are for such men as we now have around us, with the familiar brand of "human nature."

Let me add a word about typographical errors. In the footnote at the bottom of the first column on page 4, it is printed "are not to end" where I wrote "are wont to end" or something like that, giving a directly contrary sense. In the first footnote of the same column, the sentence will read more smoothly if the word "anywhere" is changed to the two words "any where." At the bottom of the third column on that page, "automobile" will seem more like what I had in mind if corrected to "abominable." The second line of the last column of my article seems to belong somewhere else—apparently between the second and third lines of the first column on the next page, in Comrade Labadie's article.

STEVEN T. BYINGTON.

Some Reflections on Malicious Phlebotomy.

To the Editor of Liberty:

The writer of these lines must acknowledge a certain partiality toward Italians. He learned to read their language in his early youth, conceived a strong affection for it, and, as the result of many years' intimate intercourse with Italians of Boston and New York, came to be in a certain sense Italianized himself.

There is one little peculiarity about the natives of Italy which the average American is wont to "view with alarm," and that is a *penchant* for malicious phlebotomy as a substitute for legal redress of wrongs. I add the word "malicious" to the euphemism advisedly, because this system of phlebotomy is foreign to regular surgery. It is performed crudely with a stiletto, and its purpose is not to prolong the patient's life, but just the opposite. This very objectionable fad is not a characteristic of Italians in general, as many Americans imagine, but of a certain element among Neapolitans, Corsicans and Sicilians.

I witnessed a little episode of this kind in New York last December. It did not get into the saffron-tinted journals, because their wide-awake reporters were busy writing up such vitally important matters as Rockefeller's Bible Class, and an Italian stabbing affair drawing a crowd of a thousand people on Eighth Avenue was probably considered a relatively trivial event.

Between 14th and 18th Streets on that avenue there is an Italian cobbler shop, of the well-known type found in basements all over New York. On the evening in question I went in there to have some slight repairs to my footgear, which would probably not have required a wait of over ten minutes. The proprietor, with whom I was slightly acquainted, said he could not attend to the work directly, but preferred that I should come a quarter of an hour later. As I was intending to visit a barber-shop that evening, and the place I regularly patronized (conducted also by Italians) was directly over the cobbler's shop, I saw that the handiest arrangement was to pass the intervening period in the barber's chair.

The time taken by me in ascending the stairs from the basement, entering the tonsorial establishment, taking a chair and having my face lathered must have been extremely brief, yet this interval was long enough for a quarrelsome neighbor of the cob-

bler to go into his place, get into a violent row with him and stab the man in the stomach. Before the barber had even taken his razor, there was a sudden uproar from below. A yell rang out, there was the sound of rapid footsteps on the stairs and the noise of some one running away.

Of course a wild commotion ensued in the place, and work came to a standstill for awhile. A dense crowd gathered in front of the building, and presently the man who had been stabbed tottered into the barber-shop, pale and weak, ejaculating, "*Ah, scellerato, scellerato, me la pagherà bene!*" (Ah, the scoundrel, the scoundrel, I'll make him pay dearly for this!) As may be imagined, I was not a little startled to recognize the man to whom I had been talking three minutes before. I had just missed witnessing what might have been a murder.

No arrest was made in this case. It was the old story—the average Italian does not want anything to do with American law or New York justice. If he can get his revenge himself, well and good; if he cannot, why, let it pass. Yet the man who did the stabbing was perfectly well known, as I soon found out when curiosity to see the outcome of the affair prompted me to make inquiries of the victim's neighbors. There simply was no outcome. The cobbler's injury must have been severe, for his place was closed for nearly a month, and I never saw him again. The assailant, I heard, was a *lustrascarpe italiano* (Italian bootblack) who had a bitter quarrel with the cobbler. The latter, it was asserted, *alzava troppo il gomito* (lifted his elbow too frequently)—a graphic expression meaning that he imbibed too freely. What was he going to do about it when he got well? The answer to this question was a significant shrug.

It will be seen that the Italian way of viewing such cases is the same as that taken by the professional criminals,—that is, the street thugs and members of gangs. This is a frequent subject of newspaper indignation and police exasperation. Over and over again it happens. Two thugs quarrel with each other, they fight, and it is always impossible to learn from the wounded man the name of his assailant. He invariably says, "If I get over this, I'll fix him myself. It's none of your business. If I die, that's the end of it."

This peculiar reasoning of the avowed criminal class, shared, as I have shown, by a class that is only accidentally criminal, seems to me eminently logical and consistent. In the minds of these people there is a conviction that the general spirit of the law is vindictive rather than corrective or reformatory, and if there is any revenge for anybody they want it for themselves. It is probable also that the astonishing uncertainty, the freakishness, and the glaring injustice of the administration of law produce an even deeper effect upon the minds of the ignorant and criminal classes than upon those of well-behaved and sober thinkers. The wounded thug does not want to be cheated out of his revenge on general principles; and why should he delegate the job to a power that will probably make a wretched botch of it anyhow?

F. W. M.

An Experiment in Self Government.

The following letter was written by a school teacher in the middle West to her brother, who is a reader of Liberty, and who has kindly consented to have it reproduced in these columns. What is possible for children ought at least to be practicable for adults:

I am just reminded of an experiment which I made last week, and which proved so successful that I wanted to tell you about it. I thought you might be interested. It certainly was very gratifying to me.

You know, of course, that self government and self control have made a complete change within the last few years in the high schools.

Since all government ought to be self government, it struck me very forcibly, this year, that it ought to be begun as soon as one can appeal to a child's reason. Hence, I was determined to keep before me, in all cases of discipline, the true purpose or end,—namely, self government. I have succeeded far more than I expected, for, when my children came to me, they were a set of sneaks. From the very first I made them feel that I trusted them. Of course, many times they fell from grace; but, upon evidence of their trying, I again showed them my faith, and now, after they have had many a hard struggle with themselves, I possess one of the most trustworthy classes I ever saw.

To test their power of self control, I went visiting last week and asked the superintendent if I might leave my class alone. They were all quite anxious to be left to manage the entire concern. So I went to a different school and my children took up school, conducted every lesson just as well as any substitute teacher could have done. The principal stepped into the room occasionally, and afterward told me that she never heard a better recitation than was conducted by one of the children. Of course, I appointed different children to conduct certain recitations, as otherwise there might have been some interference, for I have three classes. But I left the manner of the recitation to the children. I appointed no one to take charge of the behavior; I left each upon his own responsibility.

I saw, from the work which they had to show me, how faithfully each had done his part. The teachers on my floor said that they dismissed themselves as well as when I was there. As I left I said to them: "Children, perhaps you will have some visitors, the board of education. Now, show them that courtesy which you possess." I rather thought they would be frightened at the idea of the "board" coming, but one boy said, "I wish they would come." You see, they were proud because they could govern themselves.

My children have all their rights. It is sometimes hard for some to see when they infringe on the rights of another, but I keep at them until they do.

I know that if you were to come into my schoolroom at times, you would say: What a queer school! For the children, during certain lessons (written ones), move around freely, getting this or that. When two pupils are working at the same window, in drawing, etc., they talk to each other. And yet you could not say that my room was disorderly.

An Individualist on Interest.*

Mr. J. H. Levy, who may be fitly described as an individualist with a cause worthy of a better courage, in that he defends the goddess of liberty against the tyranny of State Socialism yet falters from demonstrating liberty as the sole satisfactory solution of our economic evils in the abolition of usury, has recently published, under the auspices of the English Personal Rights Association, a book entitled: "Short Studies in Economic Subjects." Therein, under a cover of revolutionary red, he enunciates some of the most astonishing atrocities against reason that a reformer was ever called upon to combat. It cannot be said that our author "builded better than he knew," for the greater probability is that he knew better than he builded, and that his book is the result of ulterior designs upon the intelligence of the working people, whom he urges to the study of economic science as a guard against the pitfalls of politics. According to Mr. Levy, economics is not a social science, and its province, therefore, is not to show how production and exchange ought to take place with a view to equity and social harmony, but how they actually do take place. But there is a very large school which differs radically from Mr. Levy upon this subject, and his mere say-so is not sufficient to put them out of court.

For the economic evils that afflict the laborer Mr. Levy has next to nothing to say in the sense of a solution. For instance: Statistics show that interest on capital absorbs annually about one-half of the total product of labor; but all that he has to offer on this point amounts to the following: When thrift becomes so common among the people that the great majority will prefer postponed consumption to present consumption, then interest will fall to zero by reason of the great competition of persons offering capital on loan. This is the philosophy of a man who urges the workers to turn their thoughts to the study of economic science!

In seeking the source of interest on capital Mr. Levy supposes "the case of men who have access to the raw material of the globe and are working each for his own support. Their remuneration will be the produce they obtain." That is to say: their product will be their property. But let us point out right here that in this supposition Mr. Levy violates the terms of his description of economic science as showing how production *does*, and not how it *ought* to proceed; for, since the institution of government does not permit free access to the raw material of the globe, nor property in the product of labor, such a supposition is entirely beside the point. "But, when we get a little further on in economic development . . . we may find him laboring for the production of some instrument which he can afterwards apply so as to make his labor more productive. Pay great attention to him while he is doing this; for, when the first man did this, capital was born." Good! but mark the following: "Now what is the result of this action of the creator of capital? He has to wait longer for his reward, but——" (Excuse me, Mr. Levy, on a point of order. He has *not* to wait longer for his reward. It is there before him. He has made "an instrument which he can afterwards apply so as to make his labor more productive." His labor, if you please, Mr. Levy; not SOME ONE ELSE'S labor. Let us stick to the text.) "But," continues our author, ignoring my interruption, "he gets a much larger one (reward). The extra remuneration, then, is not due to extra labor, but to waiting, . . . and is called interest." Says Mr. Levy, on p. 63: "Interest there will be so long as men engage in productive occupations and the present order of nature exists." Yet on p. 73 he absolutely contradicts this statement by saying: "I believe there is nothing to prevent interest going down to zero, provided its accumulation be not discouraged." Could contradiction be more flagrant? Suppose Mr. Levy, on reaching home one evening, should find his house ablaze. Would he appreciate the wisdom of the bystander who would say, "I believe there is nothing to prevent that conflagation going down to zero, provided its blazing be not discouraged"?

Besides, look at the logic of the latter quotation. So long as nothing is done to *discourage* the accumulation of interest, Mr. Levy sees nothing to prevent it "going down to zero." Further, he says (p. 103): "If, as I believe, the demand for deferred consumption will at last outstrip that for anticipated consumption, we may look forward to a time when interest will not merely disappear, but when it will become negative." Now every addition to the number of persons offering capital on loan is in the nature of a discouragement to the accumulation of interest by competitively lowering the rate thereof. What, then, becomes of Mr. Levy's stipulation as to non-interference with the accumulation of interest being the sole condition of its dissolution?

Looking at his argument from all sides, I can only come to the conclusion that Mr. Levy has expressed himself very unhappily. Briefly and plainly put, his theory amounts to this: Let nothing be done to prevent the accumulation of interest and it will die a natural death! All the facts are against such a theory. In the absence of all restrictions to the accumulation of interest, one penny, invested at five per cent. compound interest in the year A. D. 1, would have amounted in A. D. 1895 to a mass of gold twenty-five thousand million times the size of the globe. The gold not being in evidence to this extent to liquidate the liability, interest assumes the form of legal claims to wealth of that amount. Thus the workers are condemned to life-long servitude; that is, to produce and to have the whole of their product stolen from them, with the exception of sufficient to keep them from starvation or suicide, in order to satisfy the rapacious maw of usury. Under these circumstances it is not difficult to guess the remoteness of the time when the great majority of the people shall possess loanable capital, or "deferred consumption," in sufficient amount to cause interest to go down "to zero."

Such, then, is Mr. Levy's position in relation to the

* "Short Studies in Economic Subjects." By J. H. Levy. London. P. S. King. Westminster.

abolition of interest. I have, by quotations, separated from each other by only a few pages, shown direct and absolute contradictions, and by analysis of single passages also exhibited his ridiculous inconsistences. That he has heard the case of the Anarchists against interest, and the methods proposed for its abolition, I have no doubt. It remains for him now to state his objections, as an individualist, as a believer in liberty, to the theory that an equilibrium between purchasing power and productive power may be maintained through the medium of a free currency.

WILLIAM J. ROBINS.

April 1, 1904.

Nietzsche and His Compeers.

["Egoist" in "Freeland."]

Parallels, like comparisons, lead to distinctions, which are invidious, and thus, according to legend, are odious. But any one who has taken the full scope of revolutionary ideas into his view, must see that in each age, or century, or even in each generation, there have been—and there are—minds between which, though essentially diverse in character and differing greatly in bent, are still to be found certain connecting links, which seem almost to point to a connection, in some mysterious manner, of the life threads of these individuals.

In every division of the realm of advanced thought there are supreme intellects, which tower above all others in their vicinity. Yet, in the various divisions, these mighty minds seem to have been pushed upward by the same general force or impulse. Call that impulse what we may, or attribute it to what source we will, the result of its movements is unquestionable. Looked at rationally, and without any superstitious awe, this force is nothing but the influence of the thought of past ages acting as a sort of leaven in minds ready to receive it, yet so differently constituted as to produce results in great variety, but all seemingly reaching toward the same goal—the progress of mankind.

Thus do I account, in a measure, for the existence of every great mind that has helped to mold thought in the past and in the present—for the motive of every great thinker who has helped to bring order out of the chaos which, to a certain extent, still pervades the provinces of ethics and economics; for, broadly and generally speaking, there are no other provinces.

No one person, perhaps, has caused such universal commotion among the students of ethics, in this generation, as has Friedrich Nietzsche. Nobody has so baldly and clearly stated his thoughts and arguments in contravention of the Christian and time-honored system of morality, and so invariably carried consternation and dismay into its camps. No man who could say that "both nature and history are fundamentally immoral," and also that "true virtue consists in thirst for danger and courage for the forbidden," could avoid bringing upon his head the anathemas of both the church and the State. Nothing could be more revolutionary to their codes of ethics. But Nietzsche reaches these positions by cold and philosophical reasoning. He produces the facts of history and facts of natural science to prove the former contention, and unanswerable arguments to prove the latter. The tendency of all Nietzsche's thought is toward the upbuilding of the individual, rather than toward the support of the collectivity. This controverts the human brotherhood idea, and thus incurs the enmity of all the dominant forces in modern society. Indeed, "human brotherhood," in its general and indiscriminate sense, was as abhorent to Nietzsche as was the supernaturalism of theologists.

Nietzsche, it may be said, stands near the pinnacle of his generation in the conception of rational ethics. Yet, not far from him, either in altitude or distance, stands another commanding figure—Max Stirner. How evident that the same impulses and emotions, to a certain extent, governed these two men! Then, as fruits of the same period, though different in trend of thought (still, however, toward the same general ideal), we have Proudhon in France, Ibsen in Norway, Spencer (though not so close) in England, and Thoreau and Emerson and Walt Whitman in America. If we take the short step from the drama and poetry to music, we might also name Wagner and Richard Strauss, who have taken positions far in advance of their contemporaries, and who, I firmly believe, have been actuated by the same general impulse of progress that has manifested itself in other branches of human thought.

It is true that we must not forget that Nietzsche himself, after once being a great admirer and friend of Wagner, later in life turned and actively opposed him. But, while we may recognize this difference between two giant intellects, and while undoubtedly in its latest phases Wagner's work was to a certain extent reactionary, we must not lose sight of the fact that *in the main* Wagner's music stands—if it stands for anything—for rebellion against established forms and ideals; and, further, that one of the greatest creations of his intellect—the character of Siegfried—is the embodiment in more than one essential respect, of the idea of Nietzsche's "overman." Siegfried was a breaker of idols and superstitions, and was the incarnation of "thirst for danger and courage for the forbidden."

While Nietzsche was not an Anarchist, he has, in more than one instance, shown his contempt and disgust for the State, and I can do no better in closing this article than by quoting one of his most scathing arraignments of it: "Whatever the State speaks is falsehood, and whatever it possesses it has stolen. Everything is counterfeit in it. The biting monster—it bites with stolen teeth. Its very bowels are counterfeit."

Nietzsche had little use for cant and hypocrisy, and the cowardice of which they were bred. His ideals were courage, strength and honesty—a superb trinity!

A Spurious Substitute for Work.

Mr. George Bernard Shaw, being asked by a London daily newspaper for his opinion on athletics, sent the editor the following, with which sentiment many sane people will find themselves in accord:

I have no pastime. My time is fully occupied. With regard to the benefit of athletics to the community, I should say there is only one benefit, namely, the discovery of the hideous tediousness of athletics; the ruinous effect of them on the body, the mind, and the temper; and the rampant quackery and pedantry of their professors. They are nothing but a spurious substitute for the manual and bodily labor which our athletic amateurs are forbidden to perform by the laziness, greed, snobbery, and rapacity of their class. I could keep myself in perfectly good condition and temper if I might do a couple of hours' work every day as a navvy without "doing a poor man out of his job." As it is, I have to weary myself and waste my energy in bicycling and walking to places where I have no business over roads which I have tramped until I am tired of them. I have to drudge through "exercises" to keep myself from becoming a human pig. I have even pulled at india-rubber ropes until I could not bear the revolting absurdity of it, even without an audience to laugh at me. The whole business is too sickening for public discussion. Half the population lives miserably, and breaks down prematurely from excess of bodily toil. The other half does the same because there is no bodily work left for it to do. That is what is called civilization.

The Right to Boycott.

Under the foregoing title Mr. John Shillady, of Buffalo, N. Y., has an article in "Progress," of that city, and the article is so much better than what ordinarily is printed on that subject that a part of it is herewith reprinted for Liberty's readers:

To boycott is to do a non-invasive thing—a doing nothing, a negative act, a refusal to do. The "legal" mind cannot comprehend this attitude. The law or the tyrannical "boss" has no means of reaching those who simply do nothing—refuse to patronize. Only a befuddled or prejudiced thinker can twist this essentially peaceful method into a "conspiracy." No one thinks of denying the right of boycott to prohibitionists and other "teetotallers," when they refrain themselves and urge others to refrain from patronizing liquor saloons; to vegetarians who hold meetings and circulate literature "conspiring" to ruin the business of butchers and packing-house men; to those who practise and preach against tea and coffee drinking; to dress reformers who inveigh against the corset and thereby menace a considerable industry.

Very often it happens that a vegetarian total abstainer, who would like nothing better than to "ruin" the business of meat dealer and "rum seller," and who donates money for that purpose, is loudest in denunciation of these wicked labor men who urge their friends to totally abstain from buying meat, groceries, iron, steel, or what not, until such time as the employer concedes better conditions to his men.

"Consistency, thou art a rarity." No man has a right to the patronage or business of his fellows. No man has any claim on humanity because of having been "ruined" by his customers refusing to buy. The customers have the right to impose conditions as to price, quality, or anything that reason, whim, or caprice may suggest. If he cannot or will not meet these conditions he may have to go out of business, but no wrong has been done him. His redress is to conform to the wishes of those whose custom he desires.

The right to buy equals the right to refuse to buy. The right to persuade others to patronize your friends equals the right to persuade others to refrain from patronizing your enemy, if you have one.

Let no one be persuaded that what is right for one to do is wrong for more than one.

The principle involved in the boycott is the soundest principle for the promotion of reforms. It is peaceful, non-invasive, requires no force, and is effective.

The Workings of a Trust Law.

[From a Report of the House Committee on Patents.]

Our drugs and fine chemicals are largely made in foreign countries. These foreign countries do not grant patents upon the chemicals or drugs themselves, but only upon some definite process for their preparation (in many countries no patent is granted even upon the process of manufacture), while our country grants a patent upon the article itself. A German manufacturer or inventor, therefore, is able to come to the United States and secure a patent upon a drug or chemical of his invention, which he cannot do at home.

The common medical remedy phenacetin is patented in this country, the patent being owned by a German patentee. Phenacetin, manufactured in Germany by the holder of the United States patent, is sold in Canada at fifteen cents an ounce. Precisely the same article, made by the same manufacturer, put up in the same way, is sold in the United States at about one dollar per ounce. The difference in price is not caused by customs duty. The difference in price is caused wholly by the fact that in the United States the patent is granted for the product itself and not for the process of making it.

There were presented before your committee two one-ounce boxes of Phenacetin, both manufactured by the same manufacturer in Germany. Upon one was the printed statement: "The resale and importation to the United States of America are prohibited." That ounce of phenacetin, or one similar to it, can be purchased anywhere in Canada or Europe for about fifteen cents. The other box had printed on it the statement: "Manufactured for the United States patentee." This box is put up only for sale in the United States and costs one dollar a box in the United States.

Too Wise to Work.

[Sixto Lopez and Thomas T. Patterson in the Springfield "Republican."]

The charge is that "the Filipinos will not work." The sentence is not complete; it should read: "The Filipinos will not work for foreigners." That is to say, they will not work for the vampire and the wolf whose sole intent is to amass wealth by the labor of others.

This is a fact of which every Filipino ought to be proud, for it places the Filipinos in marked contrast

with all the peoples of the East, excepting Japan, where a similar condition is found.

In India and China and in other eastern countries the "white man's burden" consists in making colossal fortunes out of the inadequately paid labor of the brown man.

But the Filipinos and the Japanese will not "take up the white man's burden"; they prefer to let the white man carry it himself, and hence his complaint.

The Hawaiian, the Indian and even the shrewd Chinaman are deceived by the professions of those who declare that "it is all for the brown man's benefit." But the Filipino knows that unless this "philanthropy" promises to yield 50 or 100 per cent. profit it will never be put into practcie.

The Filipino, in short, will not slave for the benefit of foreigners any more than will the American or the Englishman or Mr. Kipling; nor will he barter his substance for rum, and so the white man finds when he takes rum to the Philippines he has to drink it himself!

That is what is now taking place in the once temperate city of Manila. Rum—using the word in its generic sense—is the only kind of trade that "follows the flag," and those who carry the flag have to drink the trade!

How the Railways Evade the Law.

[The Public.]

Advocates of regulative laws for holding monopolies within bounds, must have experienced some degree of surprise when they learned that the rebate practices of railroads, supposed to have been completely suppressed, have been resumed in a new and baffling way. The fact has but recently transpired. It came out definitely at a hearing in Chicago before the interstate commerce commission. The trick is a new one. Large shippers build little railroads, mere switches, for the transportation of their own goods from their own factories to the railway line that serves them, and then receive, as coöperating railroads, a share of the freight charges on their goods, from factory to destination. As much as twenty per cent. of the entire freight charge is paid by railways to these little switch roads. Of course the arrangement is a mere cover for giving rebates to favored shippers. If the railway line agrees to a rebate for any factory, the switch connection is made and the rebate paid in the form of a division of receipts between coöperating roads. If the railway does not agree to give rebates to a competing concern, the switch connection is not made, and the competitor is forced to the wall by freight discrimination. The lesson of it all is that monopolies cannot be regulated. Their lawyers can drive a vestibuled train through all the restrictive laws that human wit can devise. The only way to reach them is at the source of their power—the legal privilege, whatever it may be, that makes them monopolies.

Chronic Disability.

[Chicago Tribune.]

The lawyer was examining him concerning his qualifications as a juror.

"Have you ever served on a jury?" he asked.

"No, sir," answered the man. "I've been drawn a good many times, but I was always too smart to get caught on a jury."

"What's that, sir?" interrupted the judge, sternly. "Do you boast of your smartness in escaping jury duty?"

"No, your honor," said the man. "Not at all. When I said I was too smart I meant that I was always excused because the lawyers thought I wasn't ignorant enough."

Better Than Legislation.

[New York Evening Post.]

The recent decision of a society of theatrical managers to discontinue poster advertising, except on regulation billboards, is an indication that reform of an admitted nuisance may finally come from within. Managers of the calibre of Mr. Conried and his associates see readily the folly of the competition for garbage cans and crowded shop windows. Undoubtedly, too, the fact that these gentlemen take all possible pains with the scenery and decoration of their theatres, makes them see the incongruity of advertising their best productions by means of dirt and paper rags. It surely is better business to pay for space, and there in security place some form of effective poster, than to clutter up show windows with flimsy bills and to give casual artists of the paste-brush roving commissions to deface the streets. It seems not unlikely that, in the long run, advertising, like the tariff, may be "reformed by its friends."

A Warning to Asses and Fools.

[The Public.]

The Emma Goldman and John Turner episodes ought to warn the over-officious Fourches of our police to stop making asses of themselves and fools of their communities by their lawless interference with Anarchist lecturers. Unless they want to propagate Anarchist doctrines they will hereafter keep hands off. The absurd arrest of Turner for merely thinking out of harmony with jacks-in-office, and the wanton suppression of Miss Goldman's Philadelphia meeting, have done more to advertise and propagate Anarchist doctrines than ten thousand undisturbed lectures could have done; for these attempts to deport a thinker and to suppress a meeting have aroused to some extent the traditional believers in free speech in America, and that in turn has directed attention to the fact that Anarchist lecturers do not preach violence but do preach education and peace.

The Evolution of the Assessor.

[The Public.]

Chicago newspapers tell of a personal property assessor who has been detected as a hold-up man. That seems quite consistent. The vocation of assessing personal property for taxation must be extremely well calculated to develop larcenous instincts. Personal property taxation is itself nothing but a hold-up.*

* Likewise *all* compulsory taxation.—EDITOR LIBERTY.

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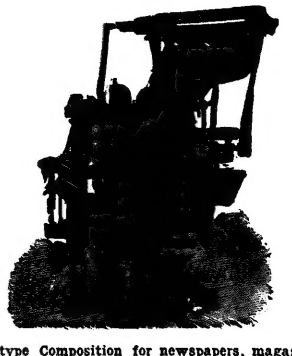

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for
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Edited by

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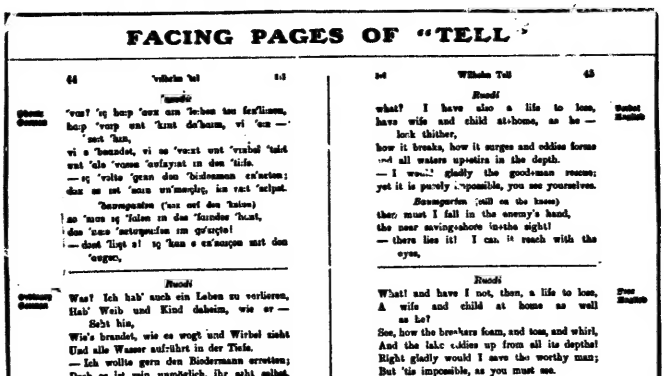
John Locke:

"And to make the reading and understanding of it the less tedious and difficult to him, let him help himself if he please with the English Translation. Nor let the Objection that he will then know it only by rote, fright any one. This, when well consider'd, is not of any Moment against, but plainly for this Way of learning a Language. For Languages are only to be learned by rote."

Edmond Demolins:

"In short, the only practical and rapid way of learning a language is to store in the memory as many words and phrases as possible. By the time a pupil has read and understood — which is easy with a translation — twelve or fifteen volumes of Latin, he knows Latin."

FACING PAGES OF "TELL"



The Study of Modern Languages in Boston, Mass.

(From *Le Maître Phonétique* for March, 1901)

The publication of the Ideophonic Texts for Acquiring Languages . . . shows a zeal at once rare and determined in the teaching of languages by the phonetic method. On the two facing pages appear four parallel texts of the subject-matter: a phonic foreign text, an ordinary foreign text, a word-for-word rendering of the text, and a free rendering of the text. The sounds of any language are taught by means of the alphabet of the International Phonetic Association. Students of phonetic systems are to be congratulated that the editor has not followed the usual custom of inventing a new system which they have to practice on before really starting in.

October, 1900 JAMES GEDDES, Professor of Romance Languages in the University of Boston

UNIVERSAL ALPHABET

In the table, the letters representing the *voiceless* sounds, that is, the sounds produced without vibration of the vocal cords, are *enclosed in curves* ( ).

ORGANS	Lips	Gums	Palate	Veil	Uvula	Throat
Whole closed, then open	b(p)	d(t)	j(c)	g(k) ɑ(q)		(ʔ)
Nose passage open	m(ɱ)	n(ŋ)	ɲ(ȵ)	ŋ(ɳ)		
Open (without the tongue) only		l(ɬ)	ʎ(ʟ)	ʟ(ʃ)		
Trilled		r(ɾ)			ʀ(ʁ)	ɢ
	v(f) ƴ(ƒ)	z(s) ʒ(ʃ) ð(θ) ʑ(ɕ)		ɣ(x)		ɦ(h) (h)
So slit as to produce friction.	Rounded		ɥ(ɧ)	w(ʍ)		
			ɻ(ç)	ʁ(χ)		
Very close	Rounded		y ɪ	ɯ u		
			i ɪ	ɯ		
Close	Rounded		ʏ	ʊ		
			ɪ	ʊ		
Half close	Rounded		ø ɵ	o		
			e ə	ɤ		
Half open	Rounded		œ ɔ	ɔ		
			ɛ ɜ	ʌ		
Open			æ ɐ	ɒ		
Very open			a ɑ			

ː denotes that the *preceding* sound is relatively *long*
ˑ denotes that the sounds just *after* it are relatively *hard*.
ⁿ denotes that the sound under it is *nasal*, or produced with the passage from throat to nose open.

[ ] denote that the pitch of the enclosed sounds is *high*.
[ ] denote that the pitch of the enclosed sounds is *low*.
/ denotes that the pitch of the preceding sounds *rises*.
\ denotes that the pitch of the preceding sounds *falls*.

Henry Sweet:

"Phonetics is almost as old as civilization itself . . . It is the unphonetic, not the phonetic methods that are an innovation."

Paul Passy:

"I was disagreeably surprised to observe that in American schools, as almost everywhere in France, they make use, from the very start, of the German characters, so embarrassing to beginners, and which there is every advantage in not taking up till later on."

Benjamin Ide Wheeler:

"Words are not words without context, motive, and life."

For WHAT
Remarkable

For Its Fundamental Principle
that languages are to be learned quite as much by Practice as by Theory: that *ideas* and *sounds*, to become sufficiently *associated* in the mind, must actually be *present* in the mind — in the right combinations — *over*, and *over*, and *over again*.

For Its System of Phonic Notation,
the Universal Alphabet of "*Le Maître Phonétique*," a journal circulated in 35 different countries. This alphabet has already been applied to about 200 languages and dialects, and bids fair to come into world-wide popular use. *After one language has been learned by it, other languages are much easier to learn.*

For Its Four Parallel Texts
always in sight, three of them corresponding, *line for line*, and *word for word*: thus securing *perfect ease of reference*. Each text is, however, *distinct* from the others: thus enabling the student to pin his attention exclusively and continuously on any one of them he may choose.

For Its Phonic German Text
giving the *exact pronunciation and stress* of each word as spoken *in the particular context in which it occurs*. Pronunciations as commonly given in text-books, grammars and dictionaries, are not only few in number and inexact, but arbitrary: *fitted to no particular context*.

For Its Ordinary German Text
corresponding *line for line* and *word for word* with the phonic German text, and printed in large, clear roman type.

For Its Verbal English Text,
a word-for-word rendering, corresponding *line for line* with the ordinary German and phonic German texts: enabling the student or instructor to find at a glance *the literal meaning of each word in the particular context in which it occurs*.

For Its Free English Text
giving *the general idea and spirit* of the German, and often a literal rendering of the lines.

For WHOM
Designed

For All Students of German,
whether having private or class instruction, or studying by themselves only, who wish to *start right*, not start wrong, to be *continuously helped and corrected*, not continuously hindered and led astray, to proceed *rapidly*, not at a snail's pace, and to try the theory that *practice makes perfect*.

For All Teachers of German
(*whether teaching "Tell" or not*) who know that German can be acquired only by covering *an enormous amount of ground*; and who know, therefore, that their duty is to furnish their pupils with the most economical and powerful instruments for self-help which can be obtained. If not adopted as a regular text-book, this volume may be used as a *supplementary* text.

For All Students whose Pronunciation is Bad:
and the pronunciation of English-speaking students *is apt to be very bad*.

For All Teachers who are Uncertain as to Pronunciation
or rendering, or who have a local or imperfect pronunciation, and *who want standard guides*, such as the phonic text and the word-for-word rendering *for their own use* at home or in the class.

For All Students who Read Aloud:
and should students not read aloud more or less: in class and out?

For All Teachers of German Phonology
who now confine their teaching to mere elementary theory, for lack of *accurate and practical texts* on which to set students to work finding things out for themselves.

For All Students of General Phonetics and Philology,
who are interested in the structure of the German language.

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